

Pauline Epistle to.

mans, vii., viii. "I delight in the God after the inward man; but I suffer the law in my members warring the law of my mind (notes). So with (notes.) I myself serve the law of

at with the flesh the law of sin. For  
id (phronema, or proclivity) of the  
death; but the mind (phronema) of  
it is life and peace; because the  
of the flesh is enmity against God."   
hermeneutical skill, not to say spir-  
-ernment would have enabled the

...to have made these texts very im-  
e and instructive; but it has not  
222.  
...me word or even phrase had been  
...express substantially the sense of

derivatives *metanoeo* and *metanoeia* would have been aided to understand. The import is, the bringing of the mind or spirit into control of the character inclination and motive.

ords as repent and repentance or  
form express the idea very imper-  
the reader will not find my lan-  
grolis or obscure. I have tried to be

as well as just. I had not hoped from the revisers; but in the little, I am disappointed. So far as I have tried this new version, it appears to me less than an exhibition of theolog-

the book is a fetish-god, divine in a rather than in the sense, it should be untouched in the original Hebrew

bank, where the divine effluence was  
ed to be manifest. If, however, the  
for instruction and benefit, we de-  
faithful translation, with the mean-  
every word intelligibly given.

has not been done. We have only work of grammarians, not of deep-seeing, clear-seeing men. This Revised Edition, whatever its merits, is nevertheless a stupendous failure of the Ninth.

George Lant, in the *Boston Advertiser* of July 18, 1867, rendered with approval: "Faint to fall into temptation, but deliver us from

spiritual Cause in Rochester, N. Y.

number of Spiritualists in Rochester daily increasing, though there have been some unfortunate occurrences calculated to retard its rapid growth. Perhaps

case is other localities, for there are people going from place to place, pretending to be mediums, who are an injury to the cause, and their deceptive course prevents persons from investigating

ine phenomena. All this is per-  
sident to the importance of the  
t, for if it was a matter of little  
t, there would be no temptation to  
rict its genuine manifestations. But

alism. In the city of its advent, is not  
and believers are constantly increas-  
it is found in all ranks of society, and  
is not a Protestant church in the city  
contains members who admit the truth

phenomena of modern spiritualism; openly, others privately, for fear an acknowledgment might injure their church or religion. Churches here have long since had to deal with members because of

are mediums in Rochester of al-  
every phase, and all our healing medi-  
especially, are doing much in their  
disarm the public of its old time

most of the time for three years the  
Society of Rochester has had pub-  
liking on Sundays, and the meetings  
well attended. Just now we are hav-

education, but it is presumed the most will be renewed in the early fall. The speaker that visited Rochester was Emma Jay Bullene, of New York. Bullene is an exceedingly graceful

...resting speaker, and the manner as to the matter of her discourse, commands the close attention of her audience. As a veteran in the cause, she is yet the prime of her intellectual and inspira-

owers. Her visit to Rochester was  
 rked interest to some of the early  
 alists, for she was the first purely  
 speaker to which they ever listened.  
 sience was educated at the Le Roy

Seminary, and while a young girl in school there, she was developed into a speaker. Her wonderful power attracted the attention of Judge Hamble Roy, who induced her to speak

ally in his parlors, and Spiritualists and near were invited. Two weeks later, not long after the famous Madison Hall investigation of the "rap-in Rochester, and Spiritualists were

as numerous as "the sands of the sea." The writer of this recollects well seventy-eight years ago, going from New York to Le Roy, a distance of thirty miles to hear Emma Jay (now Mrs. Bol-

who was regarded as the wanderer of  
sex. Such philosophy, such fervid  
sex we had never heard before from  
a girl not eighteen years old.  
Butler) was the first trans speaker

C. addressed an audience in New York City in 1904. For a few years she continued to travel, and was a player in the Western states. Circumstances induced her to retire from the

Continued on Next Page

BY WM. EMMETTE COLEMAN.

Colonel H. B. Olcott's address is Simsbury, Conn. It is not long since, upon Spiritualism and

criticism he expatiates as being caused by the soul of the living medium, unconscious physical fact, and by the medium's own preconceptions. The latter are taken on the part of any deceased person whose image is a visitor's memory. The medium's preconceptions are not, however, to be traced to his inner self, or redoubt, that he can make itself appear under the guise of lady or gentlemen, and catch and act upon the familiar fancies of the sitters. I have never seen a medium do this. With respect to the latter point, I feel compelled to state from this extreme position, until I am convinced of the truth of the latter, that I am not a medium. I have seen the second form, the exact image of the deceased, as seen apart from the medium, but not the first form, the medium, but the image of the manifestation. The medium's own opinion of the medium's "assisting" it in the production of the image is, I think, a very common error. I have seen as unlike the medium, as different in color, or nationality, or variant in sex, as the living person. In such respects, I think the "double" has no

COMMON SENSE BELIEFS

### Why the Planets as a Whole, Influence The Animal and Vegetable Life and the

There is but very little difference between the vegetable world and the animal. There are but two distinct kinds of plants upon the face of the earth from the rising to the setting of the sun and from the north to the south pole, and these two kinds are the endogenous, and the exogenous plants; one an outside growing and the other an inside growing plant, from the smallest blade of grass to the largest tree that grows.

The embryo is not out enough yet to be raised. The acorn drops into the earth and the electricity of the sun comes in contact with the embryo—then it begins to shoot its life and take the food that surrounds it. When the substance that surrounds it is all eaten up, it is dead. He gets the organs stronger and it is all consumed by the organs, the same as a child. It then has roots that sink into the earth and draws coarse food from the moisture in the earth, and stems that extend above the earth that derive food from the atmosphere. Thus man see the similarity and connecting link

[illegible]

his mind according to the perfection of the instrument to be acted upon; also this machine must have an engineer to operate it, which is mind, the God of the universe. We know that the sun that shines through the stellar medium and atmosphere upon our earth with such beauty, influences the vegetable world and gives life to it, and the moon influences the water world, why then must we know that if the sun was taken away from us, we know that if the sun was taken away from us, at the animal and vegetable life would be very short duration and we would soon die. If the sun and moon influence us to a certain extent in this, then why not the rest of the planets in proportion to their size and distance from us? As it takes all the planets com-

will ask who were the mound builders, and I shall tell him that the North and South Americans were the Indians that inhabited this continent, when it was discovered by Christopher Columbus. I will then show him the pictures, and except their works of art, that are found upon their mounds. Now, when were these people? I will tell him that they were in existence before the only way to get at the time is to figure back and see when the planets were in the same position. I will then ask him, why do they come into these positions, and pass through these signs and produce the same thing? I will tell him that it is the divine mind and creator at the head of all of this, that had control of all things, so man cannot do it. I will then tell him that the soul which he is intended and will eventually attain. If this is not the case, why is it that the soul is the spirit and the body is the flesh? I will then tell him that all things will be for the benefit of man, to prepare him for that spiritual kingdom not made with hands. I will then tell him that all things will be for the benefit of man, and live according to the deeds we have

Every duty well done adds to the moral and spiritual stature. Each opportunity grasped and used is the key to greater privileges.—*J. M. Leighton.*

The New York Sun has an interesting report of The Prayer Cure and healing through

"Yes; disease and sin, the results of broken laws, are devils,—the worst devils we have in the world."

of Mrs. Colin that makes me able to start this

give up drinking usually have to give up smoking at the same time, for a cigar or pipe excites a desire for liquor very hard to control.—*The Avert.*

### Why Boys Should Not Smoke.

When boys are advised on the grounds of health not to smoke, says the New York Evening Post, they are told that smoking causes nervous debility, reduces the powers of digestion, and causes other evils. But careful experiments have shown that the practice is very injurious. He took for his purpose 80 boys, who were in the habit of smoking, and divided them into two groups. The first he found harmful effects plain to see, 28 having various disorders of the stomach, 10 of the lungs, 10 of the bowels, a more or less craving for strong stimulants, and 10 of the system generally. The second group of 52 had no trouble connected with smoking at all. The first 20 had disturbed sleep, 18 had slight ulceration of the throat, 10 of the tonsils, and 10 had disappeared after discontinuation of tobacco for ten or twelve days. The physician treated the second group with the same advice, but to avail until the head gave up smoking, when the strength were spent, and the boys were given to it. The result was that the second group of 52 had no trouble of any kind, and it is to be feared that the first group and others who have made special mention of the subject, all agree in declaring that the practice of liquor and tobacco, and premature virility, and physical degeneration. One of the worst effects is the production of an appetite for liquor in boys who are old. When boys drink to excess they are sure to get drunk, and when they are drunk they use drinking usually have to give up smoking at the same time, for a clear or pipe smoke is not so agreeable as liquor and tobacco. —The Asset.



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## 8

"Who is Richardson?" she asked.  
 "Richardson?" queried the one addressee.  
 "Richardson," repeated the medium, nodding.

A CORRECTION.

times have thirty or forty a day. Of years, his brother said, he professed to

man, all combine as important factors in the building up of a rational and pa-

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first and other circulars, and will send same to your correspondent, Dr. Somerby she will send her address to me.

LORING MOODY  
25 South State St. Boston Mass

in general conversation with a number of  
 if themen, a short time since, said: "I have  
 ceived from the use of Warner's Safe Kid-  
 and Liver Cure very marked benefit, and  
 most cordially recommend it to others."

the life of a prominent citizen of  
Moines has for years been a drop-  
out. The best medical skill of the  
have had charge of the case, and all  
action failed. She came to be treat-

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dent.

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## CONTENTS.

**FIRST PAGE.**—Biographical Sketch of Daniel Dunglason  
Hunt, by Hester T. Hunt. "Spiritualism not Proven."

Belle Colman. Coffee or Toddy—The First Heat. Spiritual Jottings from the Northwest—Camp Meeting Associations. Industrial Schools. Reminiscences, etc.

Written to her Friends and Co-workers in the Spiritual Movement. Book Reviews. Magazines for August. Miscellaneous Advertisements.

of Philosophy-Spiritual Thinking. The Toronto Daily Mail. Good Work-Lectures, etc.-Interesting interview. "Orestes Was Dead"-Orestes' History. (Hence of 1. 2)

Unreliable Street." Prayer for an Infidel's Death: National Arbitration League of the United States of America. A Voice from Indiana State Prison. President Gar-

**FIFTH PAGE.**—The Great Wheat Fields. Chicago Natatorium.  
"Isa True! Isa True! Isa True!" Miscellaneous A.D.

**SIXTH PAGE.**—Make Whole the Good, Great Man! by Emma Tuttle. A Curious Case.—A Blind Girl in Philadelphia. Frankforded that the Victim May Would Appeal on a Case.

Strange Manifestations in New South Wales. Halfpenny  
on Thomas—Christian (or Methodist) Charity. A Drive

What a Southern Paper Sees in It. Not Yelling.\* Dreaming to Some Purpose. Notes and Extracts.

Henry Ford.—Immortality by Rev. D. S. Storer, D. D., in

Real Factors in Social Science, by Rev. Wm. Tucker, D. D.  
Materialization in Darlington. Lake Pleasant in all her  
Glory. Orest—Old Pan Cottage. Social Notices. Min-

### Biographical Sketch of Daniel Dunglass

BY HUDSON TUTTLE.

Nearly twenty years ago the Springfield *Republican*, in a candid notice of the career of Mr. Home, made the following re-  
flection:

"Hardly anything to be found in the pages of romance has more of the marvellous in it than the singular career of Daniel Dru-

a few years ago, he was utterly poor and unknown, and that he has now a world-wide notoriety; that he has been arrested

rich and titled and learned; and that he  
has just led to the altar a woman in a for-

ready. But when, further than this, we recall the fact that he has won wealth, no-

he is regarded by multitudes of the high and low as little short of a miracle-worker.

The story of his life is, indeed, a strange one and too improbable to have ever been

cidents in My Life," are not only remarkable for their contents, but for the beautiful, unaffected style in which they are writ-

his story carries conviction of his honesty and truthfulness. Almost from the beginning he has moved in the circles of the

and his mission has emphatically been with them, and it may be said that it is mainly

have been convinced of the truths of Spiritualism. Further, it may be remarked

received communications which overwhelmed them by their conclusiveness and were

spirit friends, have given him what they pleased. His outer life lost in his interior state, caring little for the physical things of

him for his great purpose has cared for him, and while he sought nothing, it has bestowed all that he would desire; every-

incompatibility between his health and the manifestations. The vital energies of the system are used up faster than they could

health compelled the suspension of communications.

year old he was adopted by an aunt and at the age of nine, he accompanied her and

dedicate his four temptations, so much so that it was thought he could not be reared. His aunt says that even when in the cradle

which have since taken him so famous, his cradle being often rocked by unseen hands. At the early age of four years he had a

His mother was a seer through life. She passed from earth at the age of forty-two.

land, second sight. A strong sympathy existed between the wonderfully sensitive

hart, his mother's great uncle, and Mr. Mac-  
kenzie, her uncle, were also seen.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

His aunt was superstitious and when shortly after the death of his mother, the raps with other manifestations came, she cried out loudly against them as the work of the devil. She called in the then clergymen of the place for consultation, but they miserably failed either to exorcise the in-

destroyed the electric or magnetic influences by which it was working; for the bell dropped and the hand vanished. The sitting was afterwards examined and proved to be the name, in her own proper handwriting, of a relative and intimate lady friend of one of the circle, who passed

and America, circulated a series of unblushing falsehoods about him and communism. Falsehoods that had not a shadow of foundation. On his return to Paris the manifestations increased in length.

and was first laid on paper and marked around with a pencil. The hand was also marked around and a noticeable difference was observed. These drawings were published at the time and called forth a great deal of at-

Bonair, Howard Co., Iowa.











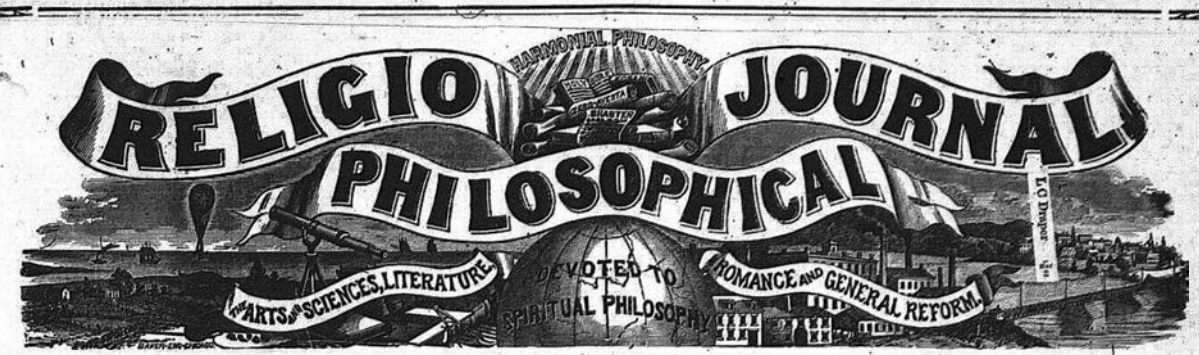












Early Hours no Bash, Hobs at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CONTENTS. FIRST PAGE.—Mr. Mansfield's Mediumship.—Reply to Dr. B. B. Brittan. BY MR. EMMENTH COLEMAN.

SECOND PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

THIRD PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

FOURTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

FIFTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

SIXTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

SEVENTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

EIGHTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

NINTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

TENTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

ELEVENTH PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twelfth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Fourteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Fifteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Sixteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Seventeenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Eighteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Nineteenth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twentieth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-first PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-second PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-third PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-fourth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-fifth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-sixth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-seventh PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-eighth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Twenty-ninth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirtieth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-first PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-second PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-third PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-fourth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-fifth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Thirty-sixth PAGE.—The Development of Spiritual Phenomena. BY DR. B. B. BRITTAN.

Translated from the German of Dr. Edward Von

All persons are religious who have meta-

Christianity offered "the truth" to the people; i. e., the metaphysics of the middle ages an ingenious combination of Jewish and Greek philosophy, a wonderful system of thought closed in itself, and consequently ready to answer all questions, which can be esteemed lightly only by those who have not yet conquered their hatred for the same, and have not their views purified and adapted to objective historical judgment.

Deism and materialism are remarkably related to each other, perhaps because they possess in common a shallowness and aversion against all that is profound and incomprehensible. Both foster a reprehensible rationalism, in as much as they deny before investigation, anything beyond mathematical demonstration, and declare all problems as plain and shallow as their own intellects. England and France have for centuries dwelt in peace together, because materialism considers the world as a purely material mechanism, created as a pro-

This remark must not in any wise be understood as an assault on the high significance of love, but it must be remembered that even the most noble part of a thing cannot pass for the whole. Love is only one of many forms in which the ethical faculty exhibits itself in the mind of man, and the real basis of morals is not to be found in all these psychological reactions combined. Love may be said to have much in common with the mere partaking of religion; to pass love for religion is to deny the essence of religion; to declare religion, as being all worldly relations imbued with love, means to divert the attention from what is really and alone religion.

It is no wonder that a position, which has good reason to conceal its metaphysics, whose

To admit that good spirits do not care, or that they have not the power to prevent these evil impositions, is to abandon all claim that evil communion is a blessing, and admit that it is not only an evil, but a curse. Better have no news, than news that is false. These considerations force upon us the conclusion

I would not be understood as an apology for fraud. On the contrary, so determined am I in my opposition to impostors in our ranks, that Spiritualists on this coast are continually denouncing me as being no Spiritualist at all. For five years they have not invited me to speak at the spiritual camp meetings, held in Oregon, because they will persist in using fraudulent mediums and hypocritical Spiritualists as speakers, and I utterly refuse to occupy the stand with such. I make it a rule never to do so, no matter how much money, even though practiced by a dear relative. Therefore, if Bro. Mans-  
field has been guilty of fraud, I would be the first to shield him.

Continued on Third Page.











and blessing fiercely. But he fixed his eye upon its occupa-

detached itself out stiffened and apparently dead. Daniel took it up and thrust several needles into it, but it gave no signs of life. A few "passes" then restored it to its former activity. Several of the "passes" were made by the left hand, and the right was brought in, and at Daniel's command, let loose upon him. As it was rushing toward him, with fury, he raised his hand and in a second the fierce being dropped upon its belly, as though stricken by lightning. It was then immediately seized by some unknown agency, and was unable to move a muscle until released from the magnetic spell by a majestic wave of the hand.

*London Telegraph.*

**Noise and Extraneous.**

The church creed makes slaves of men.  
The atheist is Godless, it leaves no room for him.

**Spiritualism** would be worthless, if we were compelled to follow the *ipse dixit* of some occult spirit.

**A Cincinnati woman knocked her husband unconscious with a copy of the Bible. The old woman is good and strong yet.**

**Helligion** finds the love of happiness and the principle of duty as separated in us; and its misanthropic masterstroke—is to counsel the

**To pronounce a man happy merely because he is rich, is just as absurd as to call a man healthy merely because he has enough to eat.**

**Stories first heard at a mother's knee are never wholly forgotten, a little spring that never rises up on your journey through scorching years.**

**The business of life is to go forward; he who**

Who erred in prospect meets it on the way; but  
Who catches it by retrospection, turns back  
and II.

A firm faith is the best divinity; a good life  
the best philosophy; a clear conscience the best  
law; honesty is the best policy; and temperance  
the best physic.

A skilled mechanic is known by what he does.

The spirits tell us of our homes in spirit land; they never speak of golden streets, or scenes of bliss; they give us facts stripped of all mysticism and that is just what we want.

**Nothing** cures like neglect. There is a proverb that it "pierces the shell of the tortoise." On the other hand, nothing heals wounds, and softens trials, and cheers the soul, like sympathy.

The Sabbath is an institution of the church certainly, but the church did not invent the Sabbath; man's common sense found out that it was necessary and the church made use of the discovery.

Every age has its own needs, its peculiar sources of pleasure and pain; probably no age, as a whole, is more blessed or desirable than another, but each age has its own requirements of the hour.

One of the many errors that we have had  
 conceived with is the idea that the world is a  
 ruined world—that man is born, in some way,  
 in a state of rebellion against the power which  
 called him into being.

We admire the calm heroism of Socrates  
 in the face of death; the apostle of thought; who, because  
 he sought the immortality of the soul and despised  
 the material world, was crucified.

**Why** it is that some of the wickedest people are the most attractive externally, and many of the most spiritual the least so, is one of those almost unfathomable mysteries which enshroud the path of ordinary mortals with perplexity and doubt.

unity may form the two sides of the ladder which some men mount, but the rounds of the ladder must be made of stuff to stand the wear and tear; and there is no substitute for thorough, ardent and sincere earnestness.

**According** to the atomic theory, every atom is a veritable entity itself, and all forms are simply assemblies of atoms which concentrate and form

**Emanuel Swedenborg** says: "Every man on earth rises or falls, at death, into his own native place. According to the quality of his life on earth, he is placed in one of the three kingdoms of the spirit world."

Had there been no further developments than the manifestations which occurred at Hyderabad, it would have been safe to conclude that the

Heaven never forgets. "Are they not ministering spirits, sent forth to minister for the good of those who shall be heirs of salvation?" We live in

**This world is simply the threshold of our v**  
**life, the first stepping-stone from nonentity**

The boundless expanse of possibility. It is the infant-school of the soul. The physical universe spread out before us, and the spiritual trials and mysteries of our discipline, are simply our primary grammar, our spelling dictionary, to teach us something of the language we are to use in maturity.—*SERR KIOG*

ture hours; during the long night hours, your weary limbs and brain and nerves are at rest, after the toils of one day, that they may be prepared for the work of another, the spirit is unconscious; it often leaves the recumbent form, and actually goes in its astral body into the Spirit world, where it seeks out kindred souls, and engages with them in making avocations; and at the return to the earth body, while it does not

cannot always make an impression on the tenaciousness of mortal memory, it still retains an inward consciousness of all that has befallen it during the night's nocturnal rambling. These reminiscences often guide to you in your outward life, and this midnight time experiences frequently guide you to taking a different view of things in the morning from the one you took on the evening previous.

to make women leave the spirit gains in a surprising amount of most valuable information and establishes a permanent connection with spirits who can assist in various ways; at death, I will be to your own plans, and be stronger with what is dearest to you.—Olive Branch.



This micrograph shows a cross-section of a polymer matrix. A prominent, dark, irregularly shaped inclusion is visible in the center, which appears to be a void or a different phase of the material. The surrounding matrix has a fine, granular texture.





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### Historical Reminiscences of Religious Fanaticism.

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There were made thousands of converts in the United States, Canada, and Great Britain. Dr. John L. Stoddard, a prominent Unitarian minister of the Scotch Church, Glasgow, Covent Garden, London, has, at various times, protested the genuineness of the New Version.

**THE NEW VERSION.**

These are but a few of the historical remainings which have been left by the Unitarians, sufficient to show to what depths of infamy, fraud, and crime it has heretofore descended.

**NEW YORK, CHICAGO.**

**The New Version.**

**To the Editors of the Boston-Pittsburgh Journal:**

A strong argument in favor of the controversial fairness of the "New Version" is the fact that the Unitarianism of the present day is Unitarianism has made changes which scarcely leave an inch of ground for the dogmas of the old Unitarianism, and which, in fact, have made the standing room in the "authorised version" obsolete.

A sermon lately delivered by the Rev. John C. Kimball, at Hartford, had a few of the following changes:

"For the two texts most relied upon in support of the Trinitarian dogma, I have substituted the following:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, three that are one."

And Timothy, II:15:

"God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the elect, sent into the world to bless all who believe, though they have not kept all the commandments which were delivered unto them."

The verse above quoted from I. John, I, mentions the Father, the Word, and the Holy Ghost, on ground that it is unquestionably an interpolation. That it was such has long been known to biblical scholars, and has been admitted by many orthodox commentators. Still it has been retained in every edition of the Bible, and has been used by Unitarians as the new version, compiled by one of the trinitarian Unitarian divines, has been published.

Kimball says: "The words left out can be proved to have no claim whatever to a place in the original text, and that the changes in their genuineness will probably arise in the future. The controversy regarding the place of the words in the original text is still unsettled."

As to the passage above quoted from I. Timothy, only a single word was "God was manifest in the flesh." The words "justified in the spirit" meaning. Instead of "God was manifest in the flesh," it was "God was manifest in the spirit." The Rev. Mr. Kimball says: "The whole history of this passage is so confused, and so full of contradictions, it has been tampered with in the interests of the stricter theology. The only difference between the original and the new version is the word 'justified.' 'He who,' at a little dash in the middle of the letter O. There was only one man named 'God,' and after the microscope and the tests of chemistry, and the microscope and the tests of chemistry, as one of the new translators tells us, so as to render but presumptions have been made, and the word 'justified' has been added to correct theology."

There are several other changes in the new version, which I will not occupy your space in discussing. Some of the most striking are, for instance, however, occurs in Luke II:28. In the old version we read: "Joseph and his mother Mary kept all these sayings in their hearts, and pondered them in their hearts." The new version reads: "His father and his mother were marvellous, etc." The new version is a complete departure from the old version in obvious, and could scarcely be more so.

It is a startling discovery, that as cardinal dogmas of the Christian theology as they stand, and as they stand, are now being destroyed, on no better foundation than two man-made forgeries, reinforced by a misinterpreted passage in the Bible.

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